

Lev 05-07-10b

Let's pick up our study now of the Passover in Exodus chapter 12. One of the things that has always interested me about the Passover is that when the blood is applied to the door post on the outside and when people are on the inside eating the Passover meal, who is it that is in danger? Whose life is potentially on the line in the observance of this first Passover? Is everybody in the house going to wind up dead in the morning if they miss one of the door posts? It's the firstborn, isn't it? Well, now, what is the deal with the firstborn? There's quite a lot in the Bible in this regard. We've talked about it in the past, you know, the elder shall serve the younger.

You have over and over again, you have from the very beginning, you have Cain and Abel. You have Isaac and Ishmael. You have Jacob and Esau.

Over and over again, you have the pattern in the kings of Israel. You know, the first king is Saul and the second one is David. And David is the one that has the dynasty and Saul is the one that is set aside.

Over and over again, you have this pattern. So what is the significance of the firstborn? Why did God not say everybody inside the house is potentially going to die? Why is the 10th plague the slaughter of the firstborn? Well, if you think about this, you and I are believers in the Lord Jesus Christ and we have a new birth, right? We call it being born again. And everybody in the human race is a firstborn in the sense that we all have the first birth, the natural birth.

You know, Cain seems to be the natural man and Abel is the spiritual man. Ishmael is the natural man. Isaac is the spiritual man.

Esau is the natural man, the virile hunter out on the, you know, the hairy man out there wrestling down an antelope with his bare hands and that kind of thing. Jacob is the spiritual man. And Saul is the, you know, you look at the contrast.

I think my mom is going through this in her Sunday school class this morning or has done, where you have the threat of a bully to the nation of Israel. You remember Saul and Nahash? First thing that happens after Saul is anointed king over Israel, he's had Nahash the Ammonite, he's over there wanting to gouge out the right eyes and that kind of thing. And what is Saul's response? He chops up his oxen and sends the pieces throughout the land of Israel and says, if you don't come join me in coming down against Nahash, this is what's going to happen to your oxen, wink, wink.

You know, violence is going to be coming your way. It may be you or it may be your oxen. Something's going to get chopped up and bloody if you don't come join me.

And it's this natural man approach. What does David do when Israel is faced with a bully? You come to me with a sword and a spear. I come to you in the name of the Lord God of hosts.

He is going to bring you down. He is going to give the victory. How dare you come out and insult the armies of the living God in this way? And he goes out and wins a spiritual victory with one smooth stone.

Saul goes out and has to do it the brute force way. So you have this contrast between the natural man who is sort of the first born and the spiritual man who is the younger, the one, the second born. Even in the ranks of the disciples, you have the disciples who followed physically with Jesus, who spent time with him, and they are the ones to Israel.

And you have the second one, the one born out of time. You have the Apostle Paul and he goes to the Gentiles. We ourselves as Gentiles and as the church.

Israel is the first born and they are sort of the natural man. They have the law. We are the spiritual people of God.

They are the physical, the earthly people of God. They have an earthly inheritance, earthly covenant, earthly law. We have a spiritual heritage and spiritual things are our heritage and our calling.

Well, now let's think about the first born. There is a sense in which all of us are first born because we are all born as a natural human, right? And it is our spiritual birth that turns us into the younger brother, as it were, the younger son. And that's where our inheritance comes from.

It's not from our natural birth in Adam, but our spiritual birth in Christ. In Adam, all die. In Christ, all are made alive.

So there's an interesting reflection of that whole principle of the elder serving the younger and the priority that is given to the younger son. You remember Jacob when he's going to bless the sons of Joseph? Remember their names? Ephraim and Manasseh? Remember that as he's reaching out and Joseph puts the first born over on the right hand side of Jacob so that Jacob will put his right hand on his first born son and put his left hand on the other son. And what does Jacob do? Crosses his hands.

What kind of a sign does that make? Under the sign of the cross, the crossed arms, the elder serves the younger and the younger one gets the right hand of blessing. And that crossing of arms, he could have just said, he could have pulled the boys around and said, no, I want Manasseh over here and I want Ephraim over here. But he just crosses his arms.

And it's under that cross that this blessing falls on the younger. Well, here you have this great picture because the first born speaks of the natural man. And so that symbol is the natural man must be redeemed.

He must be delivered from the sentence of death that is upon him. And the only way to be delivered from that sentence is to apply the blood of the lamb. And so these households, as they enact initially and then reenact year by year, the Passover, are picturing the redemption of

the natural man.

The first born, that's like the first birth. And the redemption under the blood is like a new birth. The household is the first born is redeemed and is sort of born again.

He has a new lease on life. The nation is born on the night of Passover on 14th Nisan of this year, 1445 BC or whatever it is. That's when the nation is born anew under the blood of the lamb.

There is this new birth. So that's why it's the first born that is in view with Passover. Because it's the natural man.

It's the first birth that brings us under condemnation. And it is new birth coming out of death, from death to life. The lamb dies, we live.

That's the idea here. So it's a great picture. God sets a distinction between the people of Israel and the people of Egypt.

The people of Egypt don't do anything with lambs. They don't splash blood on the doorposts or whatever. But you see this even in the instructions toward the end of this, when it says in the regulations, look down at verse 43 of Exodus 12.

The Lord said to Moses and Aaron, this is the ordinance of the Passover. No foreigner shall eat it. No stranger shall eat it.

But every man's servant who is bought for money, when you have circumcised him, then he may eat it. A sojourner and a hired servant shall not eat it. In one house it shall be eaten and so on.

Now think about this. Who's qualified to eat the Passover? Only a native born Israelite or a slave that has been purchased. Remember in the New Testament there's a verse that says, ye are not your own, for you are bought with a price.

Therefore glorify God in your body. You are not your own, you are bought with a price. We are purchased servants.

If somebody hires himself out on a contract basis, he's not qualified. If somebody is a stranger and a foreigner just kind of hanging out with the Israelites, maybe he had a camel caravan that came in and he's selling stuff and he's hanging around. He says, well, this is not bad.

I'm making pretty good business here. I'll just stick around a while. He's a stranger and a sojourner.

He can't eat it. You have to either be native born or bought with a price and circumcised. What's circumcision? It's the sign of the covenant.

It means you have an agreement with God. You are expressing faith in God. And you say, I want to be counted among God's people.

And we in the church are circumcised not in the flesh, but in the heart. We dedicate ourselves to God. We offer spiritual sacrifices.

We have a spiritual circumcision. We have a spiritual covenant with God that doesn't have fleshly elements associated with it. So all of this works together to make a beautiful picture in the Passover.

It's a great flannel graph. It's like an object lesson, a storyboard that shows God's grace in salvation. It's a picture of salvation.

We are redeemed out of slavery, out of Egypt, and are made a people unto God with a purpose. He doesn't just say, OK, well, I got you out of that slavery. So you all scatter and do whatever you want.

God has a purpose for them after salvation, doesn't he? I am going to take you to a land. I want you to receive an inheritance. I want you to be a people where I can dwell and where my name can dwell.

And you will be a light to all of the nations. You'll be a light to the Gentiles. There's a purpose after salvation.

There's a lot of people who think, well, you know, once you're saved and you're not going to the lake of fire, well, you've got to live a good life and you've got to give the gospel to some people and that. But basically, you know, you're done. That's the important thing is to get saved.

Well, what would it be if God got them out of Egypt, under the blood of the Passover lamb, and then he just said, well, okay, there you go. Have a good time. Be happy.

You're not a slave anymore. What's their purpose? What's their point? Where's their identity? Where's their focus? What's their function? It's just nebulous. But that's where a lot of Christians live today.

You think about Christians that you've talked to, friends that you've had that, oh, yeah, well, I believe in Jesus. I'm a Christian. I go to church.

My family goes to church. How many people do you know outside of our group that really have a sense of destiny and a sense of purpose in their Christian life, that know who they are and why they're here? Can you think of anybody who their Christian faith defines them and gives them a goal and a purpose and a thing to shoot for day by day by day? I know what I'm supposed to be doing with my time. You know what you're supposed to be doing with your time, don't you? You know who you are and you know why you're here.

You have been born into God's family. We have a goal. We have values.

We have purpose. We have priorities. And we know what we're supposed to be doing with our time.

It doesn't matter if you're working on homework or mowing the lawn or doing dishes or laundry or engaging in recreation or spending time in conversation, going on vacation, doing your work, doing your chores, milling about smartly, whatever it is we're doing. We can turn that time into eternal inheritance. We aim it at Canaan land.

We aim it at our possession and our inheritance, our purpose, and our identity as the newborn people of God. We are the younger son that is supposed to inherit, that is supposed to rule, that is supposed to reflect the glory of God. That's why we're here.

We know that. But I will tell you, the vast majority of Christians do not. And if you think about people you've talked to, you know that most of us as Christians don't know who we are and don't know why we're here.

Passover, the first feast, tells Israel, this is who you are. This is why you're here. You have been purchased out of slavery.

You have been given a focus and a destiny. And this is what you're supposed to do. Observe this feast year by year.

It is an everlasting ordinance. Don't forget who you are. Don't forget why you're here.

Is it easy to forget that? We're in a great cesspool of entertainment and media and music and culture and people flying off every which way, saying, oh, this is great. This is great. Let's do this.

This is stimulating. This is enjoyable. This is fun.

This is fulfilling. This is success, right? We have to remind ourselves regularly. That's why we meet for Bible class three times a week, because it takes focus.

It takes dedication to stay on the narrow path that goes through the straight gate that leads to life. You have to ignore the birds in the chimney. At least I assume they're in the chimney and not somewhere else.

But you have to focus. You have to concentrate, don't you? Because Satan, the god of this world, the prince of the power of the air, likes nothing better than to pull the curtain back across the painting, to obfuscate, to confuse, to misdirect. Oh no, God says don't eat the fruit because he knows that in the day that you eat of it, you will become like him, knowing good and evil.

And he takes the truth and twists it and puts a slant on it and distorts it and makes it a way that seems right to a man. But the ends thereof are the ways of death. And this is death in the sense of unfruitfulness, neutralization, uselessness, hands up everybody that wants to live a

neutralized, useless life and get to the end of it, go to the judgment and everything goes up in a great blinding flash of wood, hay and stubble.

You know, it used to be they didn't have electronic flashes on cameras. You had to buy flash bulbs. And I used to look at those because my mom had a camera that had this old-time flash.

And there was a light bulb that went down, had a bayonet fixture. You went in and gave it a quarter turn and it would lock in place. You look inside and it was like wire wool in there.

Have you ever seen one of those? It's all woolly and curled up. It's full of this wire and it looks like there's so much substance in there you can't see through the bulb. It's all this gray, wiry wool.

Well, you pop it in there and turn on the flash and the two great big D batteries in there. It gets a big charge going on the capacitor and then when you flip the shutter, this electricity goes through and that wire instantly conflagrates, instantly oxidizes, instantly disappears in a great blinding flash of light. And if you're having your picture taken, for about six minutes after that you've got this great green blob in the middle of your vision.

Everybody says, look this way. And then they blind you for the next five minutes with this giant green place where you can't see. And it's from this giant flash bulb.

Well, a lot of us have days and even weeks in our life where when it comes to the great fire of God's judgment, it's just going to be this blinding flash and it's going to all disappear. It looked substantial. It looked like it had value.

But you apply the heat of God's judgment and it just poof, it is gone. It is the gold and the silver and the precious stones. How do we get that? How do we make that happen? What is God telling the Israelites here in the Feast of the Passover? Remember, remind yourself.

Every time they observe the Passover and they sit there with their belt around their waist and their staff in their hand and their sandals on their feet, what is that a picture of? Travel. I've got my traveling cloak, got my staff and got my sandals. I am moving out.

Moving out from where? From the place of slavery, from the place of death, from the place of no birth, no nationhood, no direction, no inheritance, no potential, no opportunity, no presence of God. Did the pillar of cloud and the pillar of fire descend on Goshen? Did any Israelite ever see the presence of God in Egypt? When did the pillar of cloud and the pillar of fire appear? As they are leaving. When they hit the border of Egypt, and they are coming up to the Red Sea, now you have the pillar of cloud and the pillar of fire that makes a distinction between the army of the Egyptians and the people of God.

And that is what leads them across the Red Sea. That is what guides them in the wilderness for 40 years. The presence of God becomes real and visible and manifest when you walk out of Egypt.

Every year when they observe the Feast of Passover, they put on their sandals and grab their staff and tie the belt around their waist and say, you know what? I am not supposed to be living in Egypt. I am not supposed to be a slave to culture and to media and to distraction and to obfuscation and cloudiness and goofiness. And oh, what about this? And what about that? Everything that the world is involved in, I have a destiny.

I have an identity. I have a goal. I am bound for the promised land.

Remember that great song? Who will come and go with me? I am bound for the promised land. On Jordan's stormy banks I stand. I cast a wistful eye to Canaan's fair and happy land where my possessions lie.

That's where I seize and lay hold of eternal life. Day by day by day, we have to remind ourselves of this. Otherwise, we're going to drop in the wilderness.

We'll never get there. And we'll stand on Judgment Day with a giant green glob right in the middle of our vision from the flashbulb of the fruit of our life going up in smoke. Why do that? We're here.

We get this picture now. We've still got some time left in our life. We can dedicate ourselves to a daily visitation of the Passover.

No leaven in my house. I'm not letting the sinful corruption of Egypt and of sin get into my house. I am partaking of that unleavened bread.

I'm eating that roasted lamb. I've got my staff in my hand. I am bound for my inheritance.

My citizenship is in heaven. I am laying up for myself treasure in heaven, not treasure on earth. It doesn't mean you have to be holy and just spew verses here and there and wave your Bible around and dream and think, you know, angelic thoughts all the time.

But it does mean that we have to be aware. One of the things... You know why military people wear a uniform? A lot of times, especially when you're junior, if you're a midshipman or you're a boot camp guy or whatever, if you do get liberty and they let you go out in town, they say, well, you can go out and wander around in town, but you must wear your uniform. You know why that is? Because when you're in uniform, you are constantly reminded that you're not the average citizen.

You're not just Joe Blow out there hoisting a few at the bar or, you know, running around eating a pizza and eating an ice cream cone. You're in uniform and you're reminded constantly every time you move, every time you go walk in and out of a door and you take your cover off and you clamp your cover back on your head as you come and go, you're constantly reminded, I represent my country. I represent the Marine Corps.

I represent the Navy. I represent the Army. I am a part of something greater than myself and I

have an obligation and a duty to it.

And when you're in uniform, you never forget. You can't forget. Look at you.

You stand out. You're distinct and separate. That's what Passover does.

No other nation in history has had the Passover but Israel. No other people but you and I have had the promise of being in Christ. Jonah, David, Daniel, Ezekiel, Isaac, Abraham, Noah, Enoch.

None of those people are in Christ like you and I are. None of them have the Holy Spirit like you and I do. We have great and precious promises that they longed to see, that they wanted to look for.

So as Israel celebrates the Passover, you and I need to remind ourselves. That's why we are faithful and attending Bible class because we need a reorientation. We need a nudge.

We need to get our bow pointed back at that fixed point. You know, all of us have been on the lake here. Some of us have been on the lake pretty recently, but you're in a boat.

You're trying to get from point A to point B. You don't just look at the water around you, do you? To try to steer a course, you'll go around in circles and never get anywhere. You have to find a fixed point on the shore and say, well, I need to round that point. And so as the boat goes this way or that way, you make a course correction and get across the turbulent water.

But you don't use the water as a reference point. That's no good. It shifts.

It won't tell you the truth. The wind might be blowing one way. The current might be going another way.

You have to find a fixed point of reference and guide on that. That's what we have to do with God's Word. As we navigate the waters of this life, the fixed point is God's Word.

And every time we come to Bible class, every time we meditate on the Word of God, which ought to be daily, several times a day, evening and morning and at noon, stop, pray, cry aloud, God will hear your voice. God will bring to your mind who you are and why you're here. That's checking the horizon.

That's checking the point of reference, saying, well, I need to pull the bow a little to starboard. Pull the bow a little to port. I need to get back on course, because that's where I'm going.

That's where I'm bound. This is what Passover did for the children of Israel. The lamb was worthy.

When's the first time we see a lamb sacrificed in the Bible? It's Abel. The lamb is the issue in that Minkah, that Ola offering that goes up. That was for an individual, Abel.

In Exodus 12, we have the lamb shed for a family. When you get to the Day of Atonement,

which we'll be looking at shortly in Leviticus 16 and 17, that's a lamb on the Day of Atonement, shed for the nation. This lamb is sufficient.

Did you notice in the instructions here in the beginning of Exodus 12, that it said, every man shall take for himself a lamb according to the house of his father, a lamb for a household. If the household is too small for the lamb, get some other people to come in with you to share the lamb. Does it say anything about if the lamb is not sufficient for a household? If you're Jacob and you've got 12 sons and one lamb isn't going to do, why get another lamb? It doesn't even address that, does it? The lamb is sufficient for a household and then some.

It doesn't say, well, you might have to get two or three lambs. No, there's one lamb and he is sufficient and then some. That's the picture.

He was sufficient for Abel. What did Abraham tell Isaac when they were going up the mountain? Isaac looks around and says, well, we've got the fire, we've got the wood, where's the lamb? What did Abram say? God will provide himself a lamb. When they get to the top, what gets sacrificed ultimately? A ram, not a lamb, a ram.

There's a little switcheroo there, right? There is the difference between the lamb and the ram. He's not a kid of the goats of the first year. It's a full-grown ram.

He's caught by his horns in the thicket. This tells us he's not a young goat. He's a fully mature.

And the ram with his horns is a symbol of strength. And so you have that great picture there. But he starts out saying, God will provide himself a lamb.

But there's a lot more to it. John the Baptist says, behold what? Behold the Lamb of God. But when you get to Revelation, he says, who is worthy to open the seals? And here's the lamb that was slain.

But what does he become when he starts to open the seals? He's the lion of the tribe of Judah. And he has this double identity. Yes, he is the sacrificial lamb, but he is also the ram.

He is also the lion of the tribe of Judah. And he is both the suffering servant and the conquering king. And so at the same time that Israel is under the blood of this Passover lamb, under the blood of the lamb on the Day of Atonement, they are also looking forward to a deliverer.

There is one greater than Moses. There's one like unto Moses that they're supposed to hear. There is a coming king.

Well, the celebration of Passover begins the Feast of Unleavened Bread, doesn't it? On sundown on the 14th, they've killed the lamb at 3 p.m. They dress it, they prepare it, they roast it and begin eating at sundown. And from that point on, you have the seven days of the Feast of Unleavened Bread. And this is pretty straightforward because leaven represents sin always and purge out the leaven as a result of claiming the lamb and being delivered by the blood which is

on the outside, you then have on the inside.

Now, before we leave the Passover, I want to talk about one more thing. You remember that it says that God says in verse 12, I will pass through the land of Egypt on that night and will strike all the firstborn in the land of Egypt, both man and beast. All the gods of Egypt, I will execute judgment.

I'm the Lord. When I see the blood, I will pass over you. This is in verse 13.

When I see the blood, I will pass over you. Well, the word here for Passover is Pesach, P-E-S-A-C-H. And this is from this verb that's used right here, Pesach, P-A-S-A-C-H.

Pesach is actually a pretty rare word in the Bible. It's only used a few places. It's three times here in Exodus 12, verse 13, verse 23, and verse 27, talking about this feast.

Hang with me. I'm starting to glaze over, but this is really important. I'm going to tell you right now, Passover doesn't mean Passover.

So what does it mean if it doesn't mean Passover? Well, we have to look at the places that it's used in the Word of God. So don't go drifting away because you're going to miss something good. This word is used three places here in Exodus 12, 13, 23, and 27, those three verses.

It is only used in three other passages of Scripture. It's used, write these down, 2 Samuel 4, 4, 1 Kings 18, 21, and 26, and Isaiah 31, 5. The only places where Pasach occurs. So, let's take a look at what it means in these other passages.

The first one is in 2 Samuel 4, 4. Remember, Jonathan had a son and people were being killed and the maid was trying to drop him and he was lame in his feet, Mephibosheth, remember him? That's who we're talking about. Turn over there to 2 Samuel 4, 4. Saul's son heard that Abner died in Hebron. He lost heart.

All Israel was troubled. Saul's son had two men who were captives of the troop, blah, blah, blah. You get to chapter 4, verse 4. Jonathan, Saul's son, had a son who was lame in his feet.

He was five years old when the news about Saul and Jonathan came from Jezreel. Remember Mount Gilboa, they've been slain, etc. His nurse took him up and fled and it happened as she made haste to flee that he fell and became lame.

His name was Mephibosheth. Right there where it says he fell and became lame, that word is pasach, P-A-S-A-C-H. Become lame.

That's how it's translated there. Pasach, to become lame, is how they translate it there. So just make a note that in 2 Samuel 4, 4, this is how it is translated, to become lame.

Now trust me, when God came by the doorpost, he didn't become lame. But that's how it's translated here. Let's take a look at it in 1 Kings 18.

1 Kings 18, it occurs twice in this passage, means the same thing in both places, 21 and 26. In 21 it says, Elijah came to all the people and said, how long will you falter between two opinions? If the Lord is God, follow him, but if Baal, follow him. How long will you falter is pasach.

How long will you vacillate, hesitate, stand still between two opinions? It's either God or it's Baal. You're sitting on the fence. You're not moving to the left or to the right.

You know, I work that you were hot or cold. Don't be sitting on the fence. Be one thing or be another.

But how long will you pasach between God and Baal? You go down to verse 26. Elijah said to the prophets of Baal, choose a bull for yourself, prepare it, call on the name of your God, put no fire on it. So they took the bull which was given them and they prepared it.

And they called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice. No one answered.

Then they leaped about the altar which they had made. The word translated leaped about is pasach. This is a state of frenzy where they're trying to get into this ecstatic mode and get Baal to do something.

And what it basically means is they jumped up and down. They weren't traveling. They didn't go.

They didn't circle the altar like the Israelites circled Jericho. They were so calling on Baal and they started bobbing and they started chanting and they were slashing themselves and they couldn't get any response out of Baal. And they actually started just kind of jumping up and down around the altar.

They weren't traveling anywhere. They weren't accomplishing anything. They were just in this frenzied, jerking kind of motion.

So they were halted. They were sort of, you could think of it as sort of marking time or paralyzed in place waiting for Baal to do something. So it says they leaped but in reality this has the idea of staying in one spot around the altar which they had made.

And it was noon and Elijah mocked them and said, keep crying. He's a god. Maybe he's meditating.

Maybe he's busy. Maybe he's on the phone. You know, he wasn't paying attention.

If you keep trying, you know how that is. Well, the final idea, so we've had going lame or halting or jumping in place, you know, stopping in one spot not moving in a normal manner. Now we get to Isaiah 31 in verse 5. So turn over to Isaiah 31.

Be kind of important to know what the name of Israel's first and greatest feast is, right?

Passover. Isaiah 31 verse 5. We'll start in verse 4. Thus the Lord has spoken to me as a lion roars and a young lion over his prey. When a multitude of shepherds is summoned against him, he will not be afraid of their voice nor be disturbed by their noise.

So the Lord of hosts will come down to fight for Mount Zion and for its hills. Like birds flying about, so will the Lord of hosts defend Jerusalem. Defending, he will also deliver it.

Passaking, he will preserve it. If I can sort of put an ing on a Hebrew word where it says passing over, he will preserve it. Well, it doesn't mean he's doing a flyover like the missing man formation or something.

It doesn't mean he's doing a bombing run or a strafing pass. When it says passing over, what is the sum total of all of these uses of pasach? If you're Mephibosheth and you can't walk on your feet, if you are the people of Israel hesitating between Baal and God, if you are the prophets of Baal hesitating in front of the altar, what do I do next? I can't travel in a direction. I can't do anything.

I can't leave. I'm kind of stuck here at the altar. Waiting on Baal.

And now God, like birds hovering, so will the Lord of hosts defend Jerusalem. Defending, he will deliver it. Hovering over it.

Standing by it. He's not traveling from east to west or going over, you know, doing these flybys. He's staying in place.

All of these have the idea of staying in place, don't they? So now, hesitating, stopping, standing, staying in place, not moving away is the general idea. So now when we go back to Exodus chapter 12, what does it tell us? In verse 23, the Lord will pass through to strike the Egyptians and when he sees the blood on the lintel and on the two doorposts, the Lord will passak the door and not allow the destroyer to come into your houses and strike you. There are two persons at each door.

The Lord and the destroyer. When the Lord comes and sees the blood on the lintel and on the doorposts, he is going to stop in place. He is going to hesitate.

He's going to pause there and not move away and he will not allow the destroyer to enter. God becomes the defender at the door of that household. God stands between the household and the destroyer because he sees the blood and he honors the blood.

He honors that symbol of the cross and instead of judgment and instead of death, there is defense and there is life and that Isaiah passage really comes to bear because in Isaiah, God is hovering over the city as its defender and as its protector. That's what he does at the door of this house that is marked with the blood. The people inside never see it.

What are they looking at? They're looking at the unleavened bread. They're looking at the meat,

that roasted meat of the lamb. They're concentrating on the symbols that represent the Lord Jesus Christ in his acceptability, in his perfection.

That's what they are focusing on. They're partaking of these symbols that represent the Lord Jesus Christ. Outside, there's this great drama taking place because here's the destroyer ready to come in and destroy the firstborn, ready to destroy the natural man, to destroy the flesh with its sin and with its fallenness.

But God takes up a station. He halts. He pauses.

He stands between the destroyer and that household. What a beautiful picture because we are marked. We have a covenant of blood and that covenant marks us out and instead of the firstborn that are worthy of death, we become the newborn that are worthy of life in Christ.

It's a wonderful picture. And what do they do after that? For the next week, the next seven days, which represents the span of human history, what do we have? Keep on partaking of the unleavened bread. That initial partaking of the lamb and none of it is left till morning, that represents faith in the Lord Jesus Christ at the point of salvation.

I don't just acknowledge that he is the Son of God. Even the demons believe that and tremble. We know who you are.

You're the Holy One of God. If you come to abuse us before the time, you remember the demons say that over in Mark? And Jesus says, be quiet. Come out of him.

The demons believe and tremble. It's not assent. It's not acknowledgement.

It is partaking. Saving faith is trust. You get to, you know, in the old parlance, you come to the pearly gates.

Are you going to get into heaven or not? And in that picture, if you stand before God on Resurrection Day and God says, why should I grant to you eternal life and let you see the kingdom, let you view the millennial reign? Why shouldn't I have left you in the dark to be raised at the great white throne? What is our answer? Not by works of righteousness, which we have done. It's according to his mercy that he has done. He saved us by the washing of water, the renewing of the Holy Ghost.

The blood of Jesus Christ redeems us. We are bought with a price and we say, I have no merit of my own. I don't earn or deserve any part of eternal life, any part of resurrection.

It is Christ my Savior that I claim. I am sealed in him. God the Holy Spirit has marked me with his mark of ownership.

And I belong to him. I am in him. That is the basis of my righteousness.

That is the basis of my deliverance. Remember, Jesus in John 17 is talking to the disciples and he

says, I am in you. You are in me.

Positionally, we are in Christ. Experientially, he needs to be in us. Christ formed in you is the hope of glory, isn't he? And it is partaking of that unleavened bread.

It is becoming Christ-like. It is Christ coming up and making his home in us. I stand at the door and knock.

Open the door. I will come in and sup with that man and he with me. So there is this interconnectedness between us and the Lord Jesus Christ.

It is positional in the sense of salvation. It is experiential in the sense of living out the feast of unleavened bread and partaking, keeping sin out of the house and partaking of that which speaks of Christ. Well, we are people.

We have a life to live. We've got families. We've got jobs.

We've got school. We have going here and going there and doing things. We've got chores and daily tasks.

This is what we need to remember. We need to remind ourselves regularly, I am bought with a price. I may be doing these earthly tasks, and God wants us to.

He doesn't expect us to be thinking heavenly thoughts all the time, but we have to remember that as we do them, we can convert them into eternal inheritance, eternal weight of glory. It's why we do what we do. If you are doing some mundane thing, are you trying to do a good job? Why? Are you doing a good job because somebody's going to come look at it and you want them to be pleased? Are you doing a good job because God is looking at it and you want God to be pleased? That's the difference between gold, silver and precious stones and wood, hay and stubble.

God says you need to be thinking about that land. You need to remember that you're not like the Egyptians. You've got your staff and your sandals and your cloak, and you've moved out of that realm into a new realm.

You don't live in the realm of the natural man anymore. You're not the firstborn anymore under the sentence of death. You are the redeemed and you are the newborn.

You have been born again and you have an opportunity that those back in Egypt do not have, that the hired servant and the sojourner and the foreigner does not have. You can partake of Christ. You can partake of the eternal as you do these normal daily things.

We just have to remember it. It's so simple that 95% of us as Christians miss it. And we get to the end of the day and realize I just forgot all day long that what I do I should do heartily as unto the Lord and not unto men.

That I should walk on well-pleasing to the Lord. I should present my body a living sacrifice to Him. This is my reasonable service.

I should not be conformed to the world. I should be transformed by the renewing of my mind. I should look at the daily things that I do as an offering to God.

And I want Him to be pleased. It doesn't matter if anybody sees it. It doesn't matter if anybody says thank you.

It doesn't matter if people misconstrue it, misunderstand it, ridicule it. It doesn't matter. I do what I do because I love my Heavenly Father with my heart, my soul, and my strength.

I am a daily partaker of the roasted lamb of the Passover. I am redeemed. That's what separates us from the world.

That's what separates us from Old Testament Israel. That's what makes us body and bride of Christ. He wants to present to Himself a glorious church that is without spot, without wrinkle, or any such thing, but that it should be holy and without blemish.

That's our opportunity to purge out the leaven. If you have things that distract, if you have things that deflect, if there's too much music, if there's too much TV, if there's too many movies, if there's too much internet, if there's too much conversation with people who drag you down into dirt, cut it off. Get it out.

Purge out the leaven. We only have a short time. We only have this one week before the Lord returns and the judgment happens and we're in the future.

We're in the millennium. The time is short. It's as short as the end of your life.

It's as short as the return of the Lord, which I think is near. I think we've got maximum maybe two decades if we stay alive, but you could walk out of here and get hit by something. You could have an aneurysm and be gone by tomorrow.

Now is the appointed time. Now is the day of deliverance. Now is the time to live out this Passover.

Well, let's close in a word of prayer. Father, thank you for the wonderful pictures that we see in this feast. We pray that God the Holy Spirit will impress them on our hearts, remind us of our great identity and our great opportunities in Christ.

We ask it in Jesus name. Amen.